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"What I say unto you I say unto all, WATCH."—Jesus

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Founded in 1898 by Mary Baker Eddy,
Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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"What I say unto you I say unto all, WATCH." Jesus

Spiritual Demand and Supply

RUANNE Y. GENTRY

In spite of the contributions made by economists to aid in alleviating maladjustments in the human economy, many people today are jobless, poor, hungry. Businesses fail. Investments disappoint. As a consequence, the layman often feels helpless, victimized by forces beyond all control. He is encouraged by optimistic projections, discouraged by gloomy predictions to the contrary. There appears to be no fixed law, no sure guideline.

Sure guidance in economic affairs as well as certainty of health can be found in Christian Science. Here God is defined as divine Principle—unerring, undeviating, absolute. All Christianly scientific practice is based on fixed divine law. In Science we learn it is a spiritual fact that supply never fails to meet demand and that demand coexists with supply. In human economics, which regards demand and supply as material, there is usually a gap or time lapse between these two elements. Supply has to be increased to

meet demand, or demand must be created to make use of supply.

In God's harmonious universe—which actually exists instead of the illusory, fragmented, ever-in-conflict universe of matter—supply and demand are two aspects of the activity of the one Principle, God. No tension exists between them. They bear the same relation to each other as do cause and effect, each at one with Principle. They are interdependent and simultaneous in expression.

In truth, Principle, or divine Mind, being omniactive intelligence, makes the demand upon the supply, which Mind itself has already abundantly created. The stable substance of Spirit neither inflates nor deflates. It manifests itself spontaneously as productive ideas called forth by Mind. These in turn help us to meet the human need. Mary Baker Eddy, the Discoverer and Founder of Christian Science, explains, "Immortal ideas, pure, perfect, and enduring, are transmitted by the divine Mind through divine Science, which corrects error with truth and demands spiritual thoughts, divine concepts, to the end that they may produce harmonious results."¹

In order to apply practically the spiritual law of the unity of demand and supply, we may need to look at demand in a fresh light. To demand something means to call for it with authority. To exercise this authority in a spiritual way, we need to see to it that the demand is made from the standpoint of divine Principle. Then we will make the right demand in the right way.

If we wish to demonstrate supply of anything needful, we can begin by claiming and exercising the spiritual authority of the Christ, Truth. This Truth does not attribute reality to hunger, lack, deformity, disease, but corrects them as errors arising from mortal, material belief. The primary need is never for improved outward conditions. It is always for a more substantial realization of Truth, for a lively awakening to the divine good always at hand. As consciousness is illuminated by the Christ and reflects the amplitude of divine Principle, Love, it knows and sees perfection, abundance, ceaseless activity, and health. And demands evidence.

Purified consciousness is empowered by Mind to evidence the supply of all good and to displace the deceptive material reasoning that testifies to cramped living, distorted economy, fluctuating supply, faulty health. Only uncorrected human thinking—thinking involving limited, mortal elements—would argue that sickness is

circumstantial; financial status, chance; employment, economically conditional. These are lies. Mortal mind, the term for the so-called intelligence of a counterfeit existence, places everything outside itself so there is always a scapegoat, always someone or some circumstance to blame for ill fortune.

Christ Jesus didn't hedge. He said of mortal mind, biblically termed the devil: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."² It made no difference whether the cry was for physical healing, money, or food, Jesus dealt with the situation scientifically, accurately. He was never deceived by the carnal mind's boastful claim to power and cause. And he met the need specifically.

Jesus fully accepted God's demand. Obeying the Father's will in thought and act, he maintained a healing state of consciousness that shattered the mesmerism of sickness and lack engulfing others. And from this Christly viewpoint he spoke with the authority of divine law, unimpressed by the human picture or by the often imperceptive protests of his followers. "He demanded a change of consciousness and evidence, and effected this change through the higher laws of God,"³ Mrs. Eddy observes.

Moreover, Jesus frequently demanded something specific of those whose thought he would rouse from the hypnotism of lack—"Arise, take up thy bed, and go unto thine house"; "Stretch forth thine hand"; "Give ye them to eat."⁴ To those who were receptive and obedient to the demands of Christ the supply appeared coincident with the demand. Immediately the man walked, the withered hand was restored, the multitude was fed.

Jesus proved the invariability of God's law of demand and supply. He vividly illustrated that man does not exist in a no-man's-land, caught somewhere in the supposed gap between demand and supply. He proved with dramatic simplicity that man has the exhaustless resources of infinite Soul because he is Soul's very self-expression. Knowing himself as Soul's expression, he spoke commandingly, with confidence and demonstrable faith.

As we identify ourselves spiritually and begin to utilize our undepletable reservoir of spiritual qualities—wisdom, integrity, intelligence, joy—wherever human experience has placed us at the

moment, we find we are indeed richly provided with the real stuff of life, which multiplies with use. This is our gainful employment as well as our ample supply. Exercise of spiritual talents eliminates the inertia of doubt, the paralysis of fear. Doubt and fear cannot exist in the atmosphere of consciousness imbued with the Christ.

In this atmosphere there are no questionings of Mind's ability to produce. Nor is there any distrust of Love's means of providing, nor any preoccupation with *how, when, where*. The way is open for the needed supply to appear—perhaps in a manner inconceivable to limited human expectancy. Into the receptive consciousness Love continuously pours its bounty. In the consciousness aware of Spirit's all-presence, the unreliable human law of supply and demand yields to God's infallible law of absolute security and uninterrupted provision.

To demand of ourselves that we manifest the action of God's law is neither presumptuous nor humanly willful. It flows from the natural imperative of divine Mind, expressing its own affluence. Thought rooted securely in this Mind flowers into fulfilling human employment, unfailing supply, unfaltering health.

¹ *Science and Health with Key to the Scriptures*, p. 259; ² John 8:44; ³ *Unity of Good*, p. 11; ⁴ Matt. 9:6; 12:13; Luke 9:13.

ASPECTS

Justice of the Old Testament—
Moses and the Commandments.

Compassion of the New Testament—
Jesus and the Beatitudes.

Morality of justice,
Outreach of compassion.

Order preserved,
Love without limit.

LOUISE S. DARCY

Good Shall Survive, Regardless!

LOYD GLOVER, JR.

A genuine love of good needs to include an absolute faith in the survival of that good.

In our nations and in our own lives sometimes the result of the battle between good and evil seems to hang in the balance, and it appears that our own efforts must be depended on to save the values we cherish. When such seems to be the case, we need to gain a clearer understanding of the nature of genuine good, especially its origin. Then we will free ourselves from false responsibility for its survival.

Love and goodness in their purest sense are spiritual qualities originating in God. Christ Jesus, though good was the very substance of his being, disclaimed any ability to originate it. He said, "Why callest thou me good? there is none good but one, that is, God."¹ As qualities emanating from God, love and goodness are actually divine, permeating all being. They are not fragile, humanly created qualities. Goodness and love, coming from God, must be universal and indestructible; they must be dynamic and unconquerable forces. In fact, it becomes clear in Christian Science that God is not only the source of these qualities, He is Love itself, and He is good itself. Where good is, God is. Where God is, Love is.

But can we just sit back and do nothing and expect that good will always survive? The more significant question may be, Will we allow ourselves, in the midst of our right and useful service to the cause of good, to *believe* in the power of anything that threatens its survival? Yielding to such a belief does not affect the permanency of good, but it may cause good to be obscured or temporarily lost to human sight.

The human consciousness often holds a limited and mixed concept of goodness and love. The carnal or mortal mind claims to

reverse and pervert that which comes from God, so that the human expression of spiritual qualities is often subtly tinged with the very opposites of these qualities. For instance, when love is believed to be a mere human quality, parents often inconsistently both love their children and at the same time fear for their safety. Or church members love their church and at the same time fear for its survival. Or citizens of a country love their country and fear that it will be overcome by evil.

But a genuine, spiritually enlightened love cannot be perverted. It is a love of good and it reflects divine Love, God. It must include an absolute faith in the survival of good because it understands that God is the only actual source of good. The Christian Science practitioner, loving the genuine good in his patient, must have an absolute faith in the survival of that good in spite of all threats of accident and disease. The church member, loving the good in his church, must have an absolute faith in the survival of that good regardless of opposition from within or without the church. The alert citizen, loving the good in his country, must have an absolute faith that no threats of corruption, ignorance, or treason can ever disprove the supremacy of that good. In all these cases the absolute faith is based on a firm understanding that God is the origin of all real good.

Abraham had many experiences where it would have been easy to panic. But he had a basic trust in good that quelled his fear, and each experience seemed designed to increase that trust. He was willing to sacrifice Isaac, his only son by his wife Sarah, because he had faith that only good could come from obedience to God. But God never requires us to sacrifice genuine good in order to appease Him, and Isaac was saved. Mrs. Eddy writes of Abraham, "This patriarch illustrated the purpose of Love to create trust in good, and showed the life-preserving power of spiritual understanding."²

As a young man I was a supporter of many idealistic and radical causes. I loved good, but I feared for its survival because I thought of it as humanly created. I thought I, personally, had to help God, good, survive.

Often I became critical of *The Christian Science Monitor* for

what appeared to me to be its lack of concern over the imminent triumph of evil. Fortunately, through these periods I continued to read the *Monitor*. In the long run it always brought me back to the realization that my largely emotional concern was due to a mistaken sense of the origin and nature of good.

In recent years, events reported by the *Monitor* have often had the effect of increasing my trust in good. At the same time there appears to be no letup in the claim that disease can destroy the reign of goodness or harmony in man. Likewise, church disunity claims it can curtail the outreach of good. If we ever find these claims impressive—that world events, disease, or actions of church bodies greatly disturb us and take away our joy—we need to start rebuilding our trust in good. The first step in doing this is to realize that genuine good can never have a human origin and can never be vulnerable to human actions or neglect. The next step is to understand why this is so. Good emanates from God as a universal quality or law. It is as indestructible as God Himself.

Thus spiritual good supports man, the likeness of God, instead of depending upon man for its own protection and support. The natural outcome of this understanding is the conviction that real good will always survive, regardless of the claims of evil. This conviction, then, opens the way for God's healing action, for the destruction of all that would claim to have power over good, whether it be in our nation, our body, or our church. The supposed tyranny of disease and old age cannot end one bit of the goodness of man's life, for God is Life and Life is unending good.

We can this very moment experience the joy and fruition of absolute certainty that good is supreme!

¹ Matt. 19:17; ² *Science and Health*, p. 579.

The Right Kind of Sympathy

MARJORIE MACARTNEY

Difficult situations, peoples and nations in turmoil—we want to help, but we are apt to feel helpless and so we let human sympathy take over. Unfortunately, human sympathy, well intended as it is, often has the effect of entrenching rather than remedying the problem.

Not human sympathy but divine sympathy is what is needed. Hear the promise of God: “And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.”¹

Aligning thought with this divine help rather than with the pathetic picture will open the way for accomplishing the relief from suffering for which we hope. We can determine the worth of our sympathy by its effects in removing fear and error and establishing love and truth in their place.

Jesus knew that there is always something constructive we can do. He assured us, “Ye shall know the truth, and the truth shall make you free.”² Experience has proved that not only are we made free but the lives of those whom we embrace in thought are also touched and blessed by the truth we know. No matter how sad or fearful a picture mortal mind presents, it can be corrected. Exposing the false sense and its images, Mrs. Eddy declares: “*Per contra*, Mind and man are immortal; and knowledge gained from mortal sense is illusion, error, the opposite of Truth; therefore it cannot be true. A knowledge of both good and evil (when good is God, and God is All) is impossible. Speaking of the origin of evil, the Master said: ‘When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.’”³

To exchange human sympathy for the realization of Love’s ever-presence is to remove the support of our belief from the illusions of

grief, want, displacement, sin, disease, and death. We then find these suggestions giving place in Christian Science to the realities of peace, plenty, righteousness, health, and good.

The recognition that God, in His unbounded love for the children of His creating, maintains their perfection and provides for their complete sustenance erases the picture of a suffering, needy mortal or a trouble-torn nation, dependent upon the inadequacies of mortal existence for support.

To lift thinking above the human sense of self with its attendant woes to the realization of man's heritage as the heir of God, his divine Father, is to enable us to discard the untrue, human concept of ourselves and others as victims, in exchange for the true status of ourselves and everyone—that of inheritor, possessor. "For we are also his offspring."⁴ To accept our true status and that of everyone is the most tender, loving, supportive help we can render.

Impersonalizing evil does not foster a cold, aloof attitude, insensitive to the world's problems, but encourages a truly compassionate attitude. Genuine compassion is expressed in those ways that are most helpful in meeting the needs of mankind.

Earnestly exercising our true, God-given sensibility increases the natural flow of affection and warmheartedness and prompts us to think of others as we would have them think of us and to help others as we would wish to be helped. Practicing the activity of intelligence leads us to take whatever steps are needful and practical in ministering to our fellowman. Sharing is part of loving. Giving is a joyful expression of God's nature and demonstrates His all-embracing care.

Christ Jesus, our Way-shower, practiced compassion in the most pragmatic way—with signs of healing. When people were hungry, he fed them. When they were sick, he healed them. When, by all human reckoning, they were dead, he restored them to life. These healings were accomplished by knowing man to be nourished, well, and living, rather than by sympathizing with hungry, sick, or dead mortals. Jesus declared, "The Father that dwelleth in me, he doeth the works."⁵ Mrs. Eddy puts it scientifically in this way: "God pities our woes with the love of a Father for His child,—not by becoming human, and knowing sin, or naught, but by removing our knowledge of what is not. He could not destroy our woes totally

if He possessed any knowledge of them. His sympathy is divine, not human.”⁶

Divine Love, never absent, is always furnishing the spiritual truths that obliterate the illusion of fear and trouble. The need is to become conscious of God’s willingness, infinite resources, and power to hold in unchanging, unending harmony all of His creation. This consciousness precludes giving reality to sufferings and sorrows, which are falsehoods.

If our thoughts are to help, we should be in sympathy with Truth and not in sympathy with error. Reflecting the divine sympathy, seeing and knowing nothing but Truth, we reflect the divine healing. No matter how obtrusive the contradiction, let us accept the truth—that is, divine Love is supplying all the needs of every individual and nation. Let us strive to see more clearly that everyone’s home is heaven, where he dwells as a member of God’s household. And let us continue in this effective prayer until daily experience corresponds with these truths, as it inevitably will do.

¹ Isa. 65:24; ² John 8:32; ³ *Miscellaneous Writings*, p. 24; ⁴ Acts 17:28; ⁵ John 14:10; ⁶ *No and Yes*, p. 30.

Testimonies of healing inspire other healings

Let's Add to the Bouquet

JUNE HUBNER

Among Moses’ instructions for the furnishing of the tabernacle—that center of the Israelites’ worship of the one God—were directions for the preparation of a special perfume.

Moses was to take certain sweet spices with pure frankincense and make a perfume “pure and holy . . . and put of it before the testimony in the tabernacle of the congregation, where I [God] will meet with thee: it shall be unto you most holy.” He was also

instructed, "As for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord."¹

That this perfume was not to be used by the Israelites themselves but was to be brought into "the tabernacle of the congregation" might bring to mind the purpose of the Wednesday testimony meetings in Christian Science churches, those meetings in which Mrs. Eddy has made special provision for the public expression of gratitude for Christian Science healing.

This provision for public acknowledgment of the healing power of God's law in Christian Science gives those present the opportunity to share unselfishly the evidence of divine Love's tender care. And it helps all who listen realize more of what is in store for them as they gain in Science a fuller spiritual understanding of God as divine Love, the one infinite Life, and of man as His perfect image.

The sharing of healings at our Wednesday meetings is a natural outgrowth of sincere gratitude and unselfed love. Mrs. Eddy tells us in the *Manual of The Mother Church*, "Gratitude and love should abide in every heart each day of all the years."²

The importance of sharing our proofs of God's goodness and love—of bringing the perfume of gratitude, "holy for the Lord," to the Wednesday meeting—was brought home to a friend of mine who was helped in an interesting way to give her first testimony.

When she was in her early twenties, she was told by a physician she would never work again. But through turning to the study and application of Christian Science she found she was able to express strength and vigor and prove God's control over her life. As a result she enjoyed rewarding, challenging, and interesting employment.

As she progressed in her study of Science, she greatly desired to publicly express gratitude for her healing. But Wednesday after Wednesday passed, and she could not get to her feet. Then she heard a testimony in which the speaker pointed out that, because man is actually the perfect idea, or spiritual expression, of God, one can express God-derived poise, dominion, confidence, and assurance. This thought was exactly what she needed to dispel the fear, and she was able to give her testimony. She saw how one healing, shared, can bring about another.

My friend felt that to be free of the fear of testifying was a wonderful healing. But the blessing didn't stop there. In the weeks that followed she was aware of accelerated spiritual progress, which she attributed to a deeper appreciation of and involvement in the Wednesday testimony meeting.

On some occasions Christ Jesus apparently felt it wise to counsel those he had healed to keep quiet about it. But there were also times to make the healing known. When the man possessed with devils was healed by Jesus and begged to follow him, Jesus told him: "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel."³

Under the By-Law "Testimonials" in the *Church Manual* Mrs. Eddy writes: "'Glorify God in your body, and in your spirit, which are God's' (St. Paul). Testimony in regard to the healing of the sick is highly important. More than a mere rehearsal of blessings, it scales the pinnacle of praise and illustrates the demonstration of Christ, 'who healeth all thy diseases' (Psalm 103:3)."⁴

What if the Wednesday meeting seems to be inactive and dull—what is the remedy? Must we call for special meetings to inspire the members? Couldn't we perhaps make the Wednesday meeting itself more inspiring and healing for the whole community? We can determine to lift up the Christ, Truth, in our own thought and live in obedience to it daily and hourly. We can take careful note of every healing resulting from this consecration. And we can pray consistently for each Wednesday testimony meeting even before we arrive, preparing to give our own proofs of healing as Mind directs.

With such active support from each branch church member, the aroma of the Christ-spirit, pouring forth the fragrant freshness of true being, will draw mankind irresistibly to the truth of themselves revealed in Christian Science. It will attract a lively, vitally interested congregation to each Wednesday meeting. Our concern, however, should be not so much when mankind will respond but how consistently we lift up the Christ with healing results.

So let's add to the bouquet, not only to "glorify God" but to accelerate our own spiritual progress and that of our community.

Sharing our demonstrations with the perfume of gratitude, inspiration, and love—specially prepared for God and the congregation—will help to bring out in our community the truth of Mrs. Eddy's words, "Divine Science is not an interpolation of the Scriptures, but is redolent with love, health, and holiness, for the whole human race."⁵

¹ Ex. 30:35-37; ² *Man.*, Art. XVII, Sect. 2; ³ Mark 5:19, 20; ⁴ *Man.*, Art. VIII, Sect. 24; ⁵ *Miscellaneous Writings*, p. 194.

Age Is No Alibi

OLIVE HALL SHADGETT

Do we sometimes use age as an alibi—as an excuse for passive acceptance of limitations placed on mankind by a belief of too many years or too few? Certainly the world in general attributes many weaknesses to advancing years and excuses many failings on that basis. At the other end of the scale, world belief often limits young people by believing them incapable of mature judgment or responsible action.

Christian Science refuses to accept either belief. It teaches that man is God's reflection and is forever complete and perfect, not dependent on the passing of years for his maturity or for his vigor. Moreover, it shows that even in human experience, the truth of man, when realized, shines through the fog of mortal seeming and nullifies the false beliefs of limitation attributed to age.

Throughout history individuals have accomplished great things when well past the age usually set for retirement. They have proved and are continuing to prove that age is not a determining factor in the expression of intelligence and vigor and in the ability to fulfill responsibilities in a wide variety of activities. To assume other-

wise and lessen one's endeavors because of lessened expectations would be to use age as an excuse for not demonstrating man's God-given capacities.

In *Science and Health*, Mrs. Eddy writes, "Each successive stage of experience unfolds new views of divine goodness and love."¹ Whether in youth or retirement, one can expect and can experience the constant unfoldment of right ideas relevant to his situation and sufficient for the needs of the day.

In accordance with Jewish law, Jesus waited until he was thirty years old to begin his public ministry, yet as a boy of twelve he had discoursed with the teachers of the law in the temple at Jerusalem, "and all that heard him were astonished at his understanding and answers."² We know very little of Jesus' boyhood or young manhood, but we are told that after his experience in the temple he returned to Nazareth with Mary and Joseph and "was subject unto them," and that he "increased in wisdom and stature, and in favour with God and man."³ Certainly Christ Jesus was never lacking in spiritual understanding and capacity, but, in the words of Paul's later admonition to the Corinthians, he did "all things . . . decently and in order."⁴

Mrs. Eddy writes: "I would not transform the infant at once into a man, nor would I keep the suckling a lifelong babe. No impossible thing do I ask when urging the claims of Christian Science; but because this teaching is in advance of the age, we should not deny our need of its spiritual unfoldment."⁵

To declare man's ageless perfection, not dependent upon the passage of years, does not at all contradict the continuing need to prove that perfection through spiritual progress in the successive stages of our experience. In proportion as we recognize genuine spiritual selfhood as coexistent with God, undying, never measured or limited or defined by years, in that proportion we drop off the restrictions of mortal belief, and the human manifestation becomes more like the divine reality.

To accept the subtle suggestion that advancing years bring the necessity—or the excuse—to become inactive or nonproductive would be to use age as an alibi. Mrs. Eddy writes in *Science and Health*, "Except for the error of measuring and limiting all that is

good and beautiful, man would enjoy more than threescore years and ten and still maintain his vigor, freshness, and promise.”⁶

Vigor, freshness, promise—these carry no hint of stagnation or resignation. They are not confined to any age or stage.

The demands of every stage are obviously not the same. Nor do all individuals progress in the same manner or according to the same pattern. But the basic fact, the absolute truth, is that man expresses God, the infinite, divine Mind, eternally. Knowing this, we will realize we possess those qualities necessary to fulfill every obligation and to master every situation. Then there will be no need for an alibi.

¹ *Science and Health*, p. 66; ² Luke 2:47; ³ vv. 51, 52; ⁴ I Cor. 14:40; ⁵ *Science and Health*, p. 371; ⁶ *ibid.*, p. 246.

A Place of Understanding

RICHARD P. SINCLAIR

The windows of a Christian Science Reading Room usually open on a busy street, but inside we find a quiet spot for thoughtful reading. Reflective reading of the Bible and of the Christian Science textbook, *Science and Health* by Mrs. Eddy, leads us to understand the nature of our actual selfhood as the spiritual idea of God, pure and perfect. To the degree that we really grasp this spiritual fact, our human experience becomes harmonious and increasingly free from sin and disease.

Of course this realization of truth is possible to anyone, in any place, at any time. Nevertheless, a Christian Science Reading Room is a very convenient place in which to seek and pursue understanding. Here in surroundings conducive to study we find copies of the Bible and *Science and Health*—as well as many other books on

Christian Science, and the latest Christian Science periodicals, records, and cassettes. In the last few years many Reading Rooms have expanded the activities they offer to include listening to recordings of the literature. The librarians and the church members who support and maintain the Reading Rooms do their best to make them attractive, well equipped, and contributive to quiet study.

Many persons are comfortably aware of Christian Science Reading Rooms, but they may think of them merely as pleasant-appearing places maintained by a church for the use of its members only. In fact, these facilities are for all who have some degree of interest in Christian Science. A healing potential awaits readers there through the spiritual and scientific understanding of God. None need imagine themselves outside the all-inclusive care of divine Love!

God is described in this way by Mrs. Eddy in *Science and Health*: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love."¹ God's divine law can be proved ever operative in human life. It is natural and normal for all to seek an understanding of Him. And we should never be hesitant or embarrassed in so doing.

In the Bible Job is described as a persistent seeker of God. At one point in Job's search he cried, "Where is the place of understanding?"² In spite of many sore trials and the sometimes confusing opinions of well-intentioned friends, he found what he was looking for—a satisfying concept of God. With this discovery came new peace and joy: "So the Lord blessed the latter end of Job more than his beginning."³

Can't we achieve our goals and victories, too? And doesn't our free access to these places where understanding may be sought help us do this? Reading Rooms are established, equipped, and maintained for the purpose of enabling mankind to find spiritual understanding.

"He that seeketh findeth; and to him that knocketh it shall be opened"⁴ is the assuring promise given us by Christ Jesus. This process of seeking is not routine research but a stimulating adventure. True, it takes some honest effort on our part, but the effort is immensely rewarding. When drawing back a curtain to let sunshine

into a darkened room, we rightfully expect the warmth and light of the sun to come flooding into the room. But we do have to draw back the curtain. Then we realize we were never really deprived of the sunshine.

The sincere and persistent seeking of God always results in healing—in some realization that the real man has never been sick or sad or in need. Mrs. Eddy declares, “The physical healing of Christian Science results now, as in Jesus’ time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation.”⁵

Such seeking and finding is going on daily in Christian Science Reading Rooms around the world. Recently a tearful young woman confided to a librarian what she described as injustices and wrongs done to her by another at a court hearing. She had only a few minutes before returning to the courtroom. The librarian shared with her passages from the Bible and the Christian Science textbook and assured her of divine Mind’s loving care for her and for all. Gradually her calm returned.

As she left, she thanked the librarian, and it was clear that her mental state had improved as the result of having gained, at least in a degree, an understanding of her perfect status as a reflection of divine Mind. Many people have quiet joy and peace in their faces as they leave the Reading Room after a period of study and prayer.

Actually, the place of understanding knows no limitations of location, time, or material conditions, because God is everywhere and available at all times. However, a Christian Science Reading Room is one excellent place to find Him. Everyone can find these Reading Rooms always full—of good! But there is always room for one more—you!

¹ *Science and Health*, p. 465; ² Job 28:12; ³ 42:12; ⁴ Matt. 7:8; ⁵ *Science and Health*, p. xi.

Overcoming the False Sense of Self

IRENE FALCO DE ERRECARTT

One of the hardest things for me to overcome in sincerely studying Christian Science was the human *I*. I was much pleased with what I thought was my perspicacity in realizing what people were thinking, especially at work. And since I believed myself to be very sincere, I confronted these people, criticizing them for their defects and intentions. This, in spite of the fact that Christ Jesus warns us, "Judge not, that ye be not judged."¹

This critical disposition made me unhappy, however, since my human relationships were not cordial. Each time I had a misunderstanding with someone, whether with a family member, friend, or fellow worker, I suffered inharmonious conditions: weakness and sadness, throat irritation, and fever.

The loving Christian Science practitioner who was attending me guided me patiently until one day the error was uncovered. Paul says, "If a man think himself to be something, when he is nothing, he deceiveth himself,"² and Mrs. Eddy explains in *Science and Health*, "This thought of human, material nothingness, which Science inculcates, enrages the carnal mind and is the main cause of the carnal mind's antagonism."³

I recognized the great stupidity of the carnal, or mortal, mind, which felt very important setting itself up as an infallible judge, and I realized that this was the cause of my distress.

I now felt great happiness, but nevertheless I had to continue praying and studying a great deal, since my human character had not changed. Without my wanting it, the inharmonious situations continued.

In his address "The Greatest Thing in the World," Henry Drummond defines bad disposition, or ill temper, as "the vice of the virtuous" and says, "It is the intermittent fever which bespeaks un-

intermittent disease within; the occasional bubble escaping to the surface which betrays some rottenness underneath; . . . in a word, the lightning form of a hundred hideous and un-Christian sins."

This passage made a deep impression on me. But I knew there is no reward without effort. So I continued praying and searching for the light that ultimately would enable me to see the will of God in every human situation and learn to patiently await the evidence of the operation of divine intelligence.

Notwithstanding what was happening to me, as happened to Paul—"For that which I do I allow not: for what I would, that do I not; but what I hate, that do I"⁴—I did not lose courage, having faith that God is omnipotent and omnipresent.

One day mortal mind appeared especially aggressive to me, stirring up an atmosphere of great disturbance and inharmony at work. Immediately I was able to deny the evil, and I clung to the omnipotence of Truth, which is expressed in peace and love. In a few hours, the problem was solved, and became the nothingness it always really was.

What indescribable joy I experienced! Not solely because of the solution of that particular problem, but because seeing only the power of God, good, I had been able to overcome the temptation of mortal mind, the temper that had formerly imprisoned me. From that moment I continued to progress in my study of Christian Science, and to comprehend more of the meaning of true individuality.

Mrs. Eddy says in *Science and Health*: "There is but one I, or Us, but one divine Principle, or Mind, governing all existence; man and woman unchanged forever in their individual characters, even as numbers which never blend with each other, though they are governed by one Principle. All the objects of God's creation reflect one Mind, and whatever reflects not this one Mind, is false and erroneous, even the belief that life, substance, and intelligence are both mental and material."⁵ And her definition of "I AM" reads: "God; incorporeal and eternal Mind; divine Principle; the only Ego."⁶

I now understood that spiritual man is God's creation and that he is the only true man—that he possesses by reflection from his Maker unceasing strength, intelligence, and power. I felt that God *loved me* and that the more spiritual understanding I attained

through prayer and the practice of Christian Science, the nearer I would be to Him, the more I would be able to receive what He has to give me, and the more I could express His love to others.

We are all spiritually equal. Each one of us can seek the way that leads us to true self-discovery—to the spiritual understanding of God as the only I, or Us, and of man as God's reflection.

It is indeed rewarding to undertake this search.

¹ Matt. 7:1; ² Gal. 6:3; ³ *Science and Health*, p. 345; ⁴ Rom. 7:15; ⁵ *Science and Health*, p. 588; ⁶ *ibid.*

REVIEW

Misplacing the center of the universe again,
he watched the ego that passed for himself
inflate through optical inversion until
it was the universe. And,
at the same time, he watched God shrink
to something small, vague, and seldom very useful;

applause, this time, triggered the effect.
Vain, puffing efforts to inflate God and deflate
a flapping universe failed, until, utterly flat,
he saw ego utterly helpless.
Thus humbled, he reached higher than himself.
Ready contact, warm and gentle, then brought mental
eyes to see world askew snap round to truer view,
and, with the snap, a clatter of matter fly,
call itself applause, and flash to extinction.

Bravo! On his feet in grateful praise,
star-filled, God-centered universe aglow,
he felt his stature grow as clothed in light,
past brief, contrasting night,
'til *all* stood beautiful and bright.

JAMES FLOYD HUSTON

Right Where I Am

Mary Loraine Schmidt

“I saw the squash ball coming right at me. I tried to hit it—the next moment I was on the ground and the coach was asking me to open my eye!”

His younger brother, Tom, was listening avidly as Jim went on.

“All I could see was a blob of gray. I felt myself losing balance and drifting away, then I remembered Mrs. Eddy’s line from *Science and Health*, ‘Spirit is the only substance and consciousness recognized by divine Science.’¹

“The coach asked David to take me to the Care Center. Dave was the one who hit the ball.”

“Why the Care Center?” asked Tom.

“It’s a school regulation; there was no exemption for Christian Scientists. I had to go. I didn’t have any choice.”

Tom nodded. “Go on.”

“While Dave and I walked across campus, I thought about another part of a line from *Science and Health*, ‘. . . nothing in-

harmonious can enter being, for Life is God.' ² This was the exact idea I needed. I didn't have to dig for it, the truth was just where I was."

"Did you tell Dave what you were thinking about?" asked Tom.

"No, but I guess Dave wondered, because when this idea occurred to me, I stood still for a moment. From that time on I lost interest in the 'accident.'"

"Did you go to the Center?"

"Had to," Jim nodded, "and the doctor looked concerned when he heard the words 'squash ball.' He asked me to open my eye."

"Did you still just see a gray blob?" Tom asked quietly.

"No, it wasn't there anymore. I could see perfectly."

"Wasn't everyone surprised?"

"I don't think they believed me, so the doctor set up an eye-test chart and asked me to read each line. The chart was easy to read, and the doctor grew more and more amazed. As he patted me on the back, he gave me a piece of gauze to put over the eye, which he said was distended.

"I went to class the next day. The eye looked perfect, but I still had to understand something else."

"That you couldn't blame Dave?" suggested Tom.

Jim laughed. "Since it never really happened, how could I blame anyone?"

"A boy who sits next to me in history, whispered to me just before class, 'It's too bad you were the victim of Dave's carelessness.' I didn't have time to answer him before or after the period, and then my eye started to feel sore."

"What happened then?"

"I met Dave for lunch, and when he apologized for hitting me, I heard myself saying, 'You're not to blame, no one is.' And the eye never hurt me again."

Tom looked at his brother, and they both smiled.

"Jim, are you going to play squash again?"

"Sure, it's a great game!"

¹ *Science and Health*, p. 278; ² *ibid.*, p. 228.

Editorials



GEOFFREY J. BARRATT
Editor

NAOMI PRICE
Associate Editor

PETER J. HENNIKER-HEATON
Associate Editor

ALFRED F. SCHNEIDER
Associate Editor of the Herald

Fostering Proper Development

It often looks as though our careers and bodies, and life in general, develop in response to random factors. Grasping that all development is initiated and directed by Spirit makes all the difference. It lets us challenge negative development.

Are we developing rightly? How is our consciousness flowering? And what course is our growth taking? We should frequently ask ourselves these questions—and answer them spiritually. A satisfying spiritual answer is in Mary Baker Eddy's commentary on the passage, "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so."¹ Of this passage she says in *Science and Health with Key to the Scriptures*: "The only intelligence or substance of a thought, a seed, or a flower is God, the creator of it. Mind is the Soul of all."²

Suffering and frustration hitch themselves to the belief that mortal mind—the suggester that material consciousness gives momentum to being—is the determinant of development. It is not. Comprehending why this is so, we carve out more effective lives. A mushroom grows from a microscopic spore. But mortal mind hasn't even a molecule of reality from which to grow. Its claims can't be expressed in niggling, embryonic arguments of finiteness and cannot expand to the full-grown cosmic lie of matter's allness. Nor can it erupt and flourish outside the realm of reality, the kingdom of Spirit—in a badly developed business or suburb, or in hate and anger developing into brutality and terrorism.

Injurious physical or social developments are externalizations in

human experience of the belief that something other than divine Spirit launches being. All that can develop, according to Christian metaphysics, is the perfect, concordant reality forever outpouring from God, the only Principle. Principle expresses itself in the eternal development of its perfect universe and ideal man. Mrs. Eddy writes: "The true theory of the universe, including man, is not in material history but in spiritual development. Inspired thought relinquishes a material, sensual, and mortal theory of the universe, and adopts the spiritual and immortal."³

Millions suffer disabilities from living in what economists call undeveloped or underdeveloped countries. Some nations, they explain, lack the necessary communications, capital, management know-how, social organizations, farming and industrial techniques, to progress in a modern way and adequately feed, clothe, educate, their citizens. The final answer is to look not merely to material history and resources but to true spiritual history and development.

The potent—and demonstrable—spiritual truth is that Spirit, along with its substance and abundance, is omnipresent. Our inspired thought can, and will, relinquish belief in what seems to oppose this truth. Then there will be less dismay, increased hope. And hopeful thinking, being prompted by all-intelligent Mind, is more likely to see practical solutions. Material theories of restriction and deficiency are always illegitimate. By illustrating the limitlessness of Spirit in our own lives we help universally.

Spiritual perceptions should play a greater part in stabilizing development and directing it better. Overdevelopment or too-fast growth is the opposite of stunted growth. Both derive from ignorance of spiritual truth. Neither condition—whether individual or collective—is beyond correction of the law of Life. Knowing that true history is in spiritual development negates material theories.

The answer to distributing wealth more justly is to raise everyone's standard of thinking and thus of living. Such escalation comes from realizing that only Life and its idea can develop. Through Science we can demonstrate Life-originated progress. Then our experience—and human life altogether—is less likely to be shunted off the main line and down sidetracks of frustration and waste.

This enables us to be healthier, too. Christian Science exposes mortal mind's claim to govern the health and functioning of the

body. *Science and Health* gives this vital explanation of what seems to happen: "Mortals develop their own bodies or make them sick, according as they influence them through mortal mind. To know whether this development is produced consciously or unconsciously, is of less importance than a knowledge of the fact."⁴

Through the spiritual, scientific consciousness of Spirit's self-developing activity we align ourselves against beliefs of disease. The appearance is that we make our bodies sick through opening a mental gate to mortal claims. The absolute truth is that in the allness of Life there are no mortals, no personal entities capable of believing in physicality in the first instance and of making that supposed physicality ill in the second. Such basic realizations collapse the very struts on which illness seems to build. The actual development of disease is then provably an impossibility.

Conceding the truths of being, we strengthen the preventative action of Christian Science as well as feel better if we're ill; and all this in the scientific way that Christ Jesus did. We foster proper development for mankind and ourselves.

GEOFFREY J. BARRATT

¹ Gen. 1:11; ² *Science and Health*, p. 508; ³ *ibid.*, p. 547; ⁴ *ibid.*, p. 199.

You Have a Question...

... about the theology of Christian Science? Do you want to understand better the connection between its theology and its method of healing the body? The meaning of some scriptural passage? The correct way for a Christian Scientist to deport himself vis-à-vis the medical profession, or in marriage, or in regard to human laws? Do you want to know the probabilities of the future?

Perhaps your question is similar to one of the ninety answered in the third chapter in Mrs. Eddy's book, *Miscellaneous Writings*.

With compassionate and practical foresight Mrs. Eddy has provided in this book answers to literally hundreds of specific and implied questions commonly asked by inquirers into Christian Sci-

ence. A study of *Miscellaneous Writings* and her twelve other books of varying length that comprise the volume known as *Prose Works* other than *Science and Health* can be most rewarding. As a companion to *Science and Health*, the indispensable textbook of Christian Science, and the *Manual of The Mother Church*, the writings included in *Prose Works* are invaluable. They provide clearly stated answers to commonly asked questions, and advice on how the absolute, divine Science of Mind can be lived and practiced in present-day experience so as to ensure our steady progress toward the demonstration of the ultimate reality of perfect, spiritual being.

Miscellaneous Writings was first published in 1897 and consists mainly of various items by Mrs. Eddy published in *The Christian Science Journal* during the period 1883–1896. But the fact that they were first published so long ago by no means detracts from their usefulness today. They are as applicable to current thought as they ever have been. In fact, in its Preface the author said of this compilation, “These pages, although a reproduction of what has been written, are still in advance of their time; and are richly rewarded by what they have hitherto achieved for the race.” She says farther on, “May this volume be to the reader a graphic guide-book, pointing the path, dating the unseen, and enabling him to walk the untrodden in the hitherto unexplored fields of Science.”¹

So important did Mrs. Eddy consider this book for Christian Scientists that when it appeared in 1897 she suspended all teaching of Christian Science in the United States and Canada for about a year, saying, “‘Miscellaneous Writings’ is calculated to prepare the minds of all true thinkers to understand the Christian Science Text-book more correctly than a student can.”² After that, Mrs. Eddy reinstated the system of class teaching by qualified teachers, but the importance she attached to her new book was obvious, and to this day sincere students of Science have no doubt that its value is incalculable in helping them to understand and to demonstrate the absolute Truth revealed in *Science and Health*.

During the period when Mrs. Eddy wrote many of the items included in *Miscellaneous Writings*, she was Pastor of her Church. She was deeply concerned not only for the welfare of her individual followers but about the establishment and growth of the branch churches that were even then springing up in many places. Chris-

tian Science was beginning to attract attention—some of it critical and hostile. The comparatively few men and women who had embraced its teachings needed constant encouragement and instruction to support their faith and to enable them to progress in the understanding and demonstration of divine Truth.

With painstaking devotion Mrs. Eddy not only composed the sermons she preached on Sundays but wrote countless letters to her followers and the churches they were working to establish, answering questions, pointing out pitfalls, and showing the way. At the same time she kept a watchful eye on newspapers, with a view to correcting misstatements and making sure that readers would not be deceived about Christian Science, its churches, and their members by irresponsible reporting and incorrect data. As a consequence we find in this book an invaluable handbook of instruction and advice born of experience—and we find prophecy.

Christ Jesus said, "Ye can discern the face of the sky; but can ye not discern the signs of the times?"³ Nearly two thousand years ago he described world events that are even now only beginning to occur—events that have been precipitated by the operation in human thought of the scientific presentation of the spiritual truths he taught. Through deep study of his teachings and countless hours of prayer, Mrs. Eddy's spiritual sense was so illumined that she could detect the contemporary signs of the leavening of human consciousness and forecast the probable consequences of Truth's further development.

Far from being of merely historical interest, the letters, sermons, and messages Mrs. Eddy compiled and published eighty years ago as *Miscellaneous Writings* are as relevant today as the book of the Acts of the Apostles and the epistles of St. Paul. They put on record eternal, spiritual truths and show how these can be applied in human affairs. They point out rules for individual self-government and for the maintenance of harmony in society, which will be valid until the end of time. They provide reliable advice for today's students and practitioners of divine metaphysics—and they answer their questions most effectively.

NAOMI PRICE

¹ *Mis.*, p. xi; ² *The Christian Science Journal*, April, 1897; ³ Matt. 16:3.

Appointment of New Trustee

The Board of Trustees of The Christian Science Publishing Society, with the concurrence of The Christian Science Board of Directors, announced the appointment of Zadie Hatfield of Hingham, Massachusetts, as Trustee of the Publishing Society, effective July 1, 1976.

Miss Hatfield succeeds Robert G. Walker, who resigned in order to return to the public practice and teaching of Christian Science. The Trustees are grateful for Mr. Walker's valuable contributions to the Publishing Society during his period of service.

Born and educated in England, Miss Hatfield served with the Royal Air Force in Southeast Asia and the Middle East. She came to the United States in 1951 in order to join *The Christian Science Monitor*, and five years later she became an American citizen.

Miss Hatfield began as a messenger in the Advertising Department and successively served as Supervisor, Assistant Advertising Manager, Advertising Business Manager, and Assistant Manager of the *Monitor*. In February of 1973 she was the first woman to be appointed Manager of the *Monitor*. Since September of 1973, Miss Hatfield has served as Manager of the Publishing Society.

She is class taught, a member of The Mother Church, and of First Church of Christ, Scientist, Hingham, Massachusetts, where she has served as Second Reader, chairman of the executive board, and Sunday School teacher.

New Managerial Appointments

The Board of Trustees of The Christian Science Publishing Society has initiated and recommended changes in organization to more effectively advance the progress of The Christian Science Publishing Society and to fulfill the mission of the publications as envisioned by our Leader, Mary Baker Eddy. The Christian Science Board of Directors is pleased to make the following appointments

and authorize the following changes, as recommended by the Board of Trustees, effective July 26, 1976:

Frederic C. Owen to succeed Miss Hatfield as Manager of The Christian Science Publishing Society;

John Hughes, Editor of *The Christian Science Monitor* since 1970, as Editor and Manager of the *Monitor*.

As Editor and Manager, Mr. Hughes will assume responsibility for the Production, Advertising, Circulation, and Promotion Departments of the *Monitor* in addition to his existing responsibility for the Monitor Editorial Department. Mr. Owen will be responsible for all other publishing activities of the Society, including the weekly and monthly periodicals, books and records, as well as the general administration of the Publishing Society.

Mr. Owen attended Northwestern University and has had extensive experience in creative, sales, and administrative activities within the advertising agency and media fields. Before coming to the Publishing Society in 1972 he was senior vice-president and part owner of The Wyman Company, Inc., a San Francisco-based advertising agency. He has served the Publishing Society as Promotion Manager for the Monitor Advertising Department in New York, as Manager of the Monitor Promotion Department in Boston, and as Marketing Manager of the Publishing Society, supervising planning and research, circulation sales, and promotion activities for all publications.

A native of Evanston, Illinois, Mr. Owen has been a member of The Mother Church since 1939 and is class taught. He has served in various branch church positions, including First Reader, board chairman, and Sunday School teacher. He is currently a local member of The Mother Church and teaching in the Sunday School.

Mr. Hughes was born in Wales, educated in Britain, and worked for newspapers and news agencies in Britain and South Africa before joining the *Monitor* in 1954. He is an American citizen. Prior to his appointment as Editor in 1970, he served the *Monitor* in various capacities, including Africa correspondent, Assistant Overseas News Editor, Far Eastern correspondent, and Managing Editor.

A former Nieman Fellow at Harvard University, winner of the

Pulitzer Prize for international reporting, and winner of the Overseas Press Club's prize for best reporting from abroad, Mr. Hughes is active in a number of professional organizations and an officer and director of the American Society of Newspaper Editors.

He has been active in a variety of ways in Christian Science branch church work, having served as board chairman, treasurer, and Armed Services Minister.

VISITORS WELCOME

FORMER HOMES OF MARY BAKER EDDY

1908-1910 *Chestnut Hill, Massachusetts*—400 Beacon Street. An exhibit traces Mrs. Eddy's role as Founder and Leader of our movement—preaching, teaching, writing, and commenting on issues still current.

Visiting Hours

May 1-October 31: 10 to 5 weekdays (including Saturdays);
2 to 5 Sundays

November 1-April 30: 10 to 4 Saturdays only; 2 to 5 Sundays

Closed all holidays except Memorial Day (last Monday in May) and
Bunker Hill Day (June 17)

1875-1882 *Lynn, Massachusetts*—12 Broad Street, where 100 years ago Mrs. Eddy completed her manuscript for *Science and Health with Key to the Scriptures*. It was while living here that Mrs. Eddy initiated many foundational steps in establishing the Christian Science movement. These include the formation of the Christian Scientist Association; the Church of Christ, Scientist; the Massachusetts Metaphysical College. Here also Mrs. Eddy was ordained as Pastor of her church.

Visiting Hours

May 1-October 31: 10 to 5 weekdays (including Saturdays);
2 to 5 Sundays

November 1-April 30: 10 to 3 Saturdays only; 2 to 5 Sundays

Closed all holidays except Memorial Day (last Monday in May)
and Bunker Hill Day (June 17)

Testimonies of Christian Science Healing

[Original in Spanish]

When I was born, my mother was told that, since the birth was premature, I would not live. She was acquainted with Christian Science and clung firmly to God. She asked for help from a Christian Science practitioner, who immediately began to pray for me. The practitioner told her that God made His creation complete. She spoke of the seven days of creation in the first chapter of Genesis as days of spiritual understanding. I grew up completely healthy and happy, attending the Christian Science Sunday School, where I learned to demonstrate for myself the simple spiritual truths that are taught there.

Years later, when I was a young woman, I was struck by a bullet as I went out the door of my house. A passerby put me into his car and I was admitted to a hospital. There it was thought very unlikely that I would survive the crisis. The diagnosis was that the bullet had done considerable internal damage. The doctors stated that I had lost much blood and they expected the end had come for me. There was no medical treatment they could give me for the internal injuries. Again, my only help was Christian Science.

The selfless work of a practitioner, who prayed for me throughout the night, resulted in my being perfectly well and home in five days.

After my recovery from this incident, I served as a Reader in a

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

branch church. This was a very important step in my understanding of Christian Science.

For all I have experienced I wish to express infinite gratitude to God for Christ Jesus, the Way-shower, and for Mary Baker Eddy's precious legacy of the Science of the Master's teachings. Primary class instruction gave me a better comprehension of the "new birth," to which Jesus referred when he said to Nicodemus (John 3:7), "Marvel not that I said unto thee, Ye must be born again"—a new birth that brings an understanding of the dominion God gives His children.

I am grateful for my happy home and the blessing of having two wonderful children, and for the understanding that God always cares for us all as His beloved children.

(Mrs.) MARTA LILIÁN GÓMEZ DE SUREDA
Montevideo, Uruguay

I want to state that my daughter was born into a family who are Christian Scientists. When she had the accident, she was not afraid. She remained constantly happy and hopeful. There was nothing material medicine could do for her. Her recovery was due to Christian Science treatment and her own confident reliance upon God.

We read in Psalms (68:20): "He that is our God is the God of salvation; and unto God the Lord belong the issues from death." Many thoughts of all I had learned in the Bible and in *Science and Health with Key to the Scriptures* by Mrs. Eddy came to mind when I went to see her.

Nothing but the power of God could restore life and health under these circumstances!

My family immediately got in touch with a practitioner, who began to pray, taking hours from her rest. The result was rapid restoration to health. The healing was quick and effective. Within five days my daughter was in my home, perfectly well.

I give great gratitude to God for Christ Jesus, the Saviour. I thank God for acquainting me with this beautiful Science discovered and interpreted by Mrs. Eddy. It indeed gives us a bountiful heritage.

(Mrs.) BLANCA ROSA ALEANDRO DE GÓMEZ

One day I was coming home from school and I thought something was in my shoe. When I got home, I found the trouble was a lump under my big toe. I thought it would go away, so I didn't tell anybody. But it didn't go away. It got bigger until it was painful to point my toe at ballet class. My teacher could tell something was wrong. She said dancers sometimes develop calluses, and she told me about some remedies. She knows that I am a Christian Scientist, so she understood I would heal it a different way.

My mother told me not to look at my toe. She said every time I thought about it or felt it I should know the truth about myself—that I am a spiritual idea, made in the image of God, and perfect. We prayed like this for several weeks, but the callus did not soften. Since it had been there awhile, and others in my family, who are not Christian Scientists, were concerned and wanted me to use a material remedy, my mother gave me the choice. I wanted to rely on Christian Science. In *Science and Health* by Mrs. Eddy it says (p. 167), "Only through radical reliance on Truth can scientific healing power be realized." This was my decision. The day before my next ballet lesson the callus was completely gone.

I was so happy and so grateful for this healing I shouted. I have been going to the Christian Science Sunday School since I was three years old. I am eight now.

(Miss) JESSICA CLAUSNITZER
Portland, Oregon



As a youngster I recall, before my family was introduced to Christian Science, my mother suffered a great deal. The doctors who were attending her had operated for a stomach disorder but gave no encouragement of improvement. She was left in a state of hopeless despair.

It was at this time a kind friend of the family told my mother to try Christian Science treatment, in view of the dismal medical prognosis. Willing to try anything that offered hope of relief, Mother called on a Christian Science practitioner, who immediately commenced prayerful treatment. Through her own study of the

Bible, and *Science and Health* by Mrs. Eddy, and the prayers of the practitioner, Mother gained a glimpse of her true spiritual identity and was completely healed.

We children—a sister, a brother, and I—began attending Sunday School at a nearby Church of Christ, Scientist. The spiritual truths I learned there were the basis for the many proofs I've had since of God's healing presence.

One healing took place during my high school years. While playing tennis on a friend's court, I fell and apparently broke an ankle. I immediately declared to myself some of the truths learned in Sunday School of man's perfection and freedom from accidents in God's universe, regardless of the false material evidence. This fall occurred on a Saturday afternoon and my friend's father, a physician, who was at home at the time, wanted to take me to the hospital. I thanked the family, but requested to be taken home instead. I continued to hold to the spiritual facts in "the scientific statement of being," which I had memorized in Sunday School. The statement begins (*Science and Health*, p. 468), "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all."

When I arrived home, my mother added her prayerful support to the treatment I had started as soon as the fall occurred. By the next morning, Sunday, I was able to walk, attend Sunday School, and serve as usher during the church service. The following evening I went to a party at the same home where I had played tennis on Saturday. It was gratifying to assure these friends that my healing had come solely through Christian Science treatment, and to have the father/doctor attest to others what had taken place on his tennis court.

Later I married a student of Christian Science and together we have raised two sons, relying exclusively on Christian Science in all aspects of our lives together. I am particularly grateful to Mrs. Eddy for providing *Science and Health with Key to the Scriptures*, with its scientific interpretation of the Bible for daily application in our lives.

KENNETH EVERETT COCKS
Solana Beach, California

Christian Science has enriched and blessed my life beyond measure, and my gratitude to God is unbounded.

When I was quite young, I had symptoms of lung disease and was immediately taken to a doctor for examination. After X rays the verdict was that I be taken to a sanatorium. I had been attending a Christian Science Sunday School. Instead of entering a sanatorium, I asked my Sunday School teacher, who was a Christian Science practitioner, to pray for me. This treatment resulted in a complete healing.

Since then I have had many other healings. Some were instantaneous and others have taken longer. In every instance Christian Science has been an effectual help. A knowledge of Christian Science has also been of inestimable value to me in leading an active business life.

A healing that took place some years ago has always been an inspiration to me. At that time I had had attacks of severe pain. Each attack was overcome through prayer, but the pain would reappear. One Saturday evening as I was preparing to retire, the pain began again. At first I was dismayed, but then I immediately took my stand and absolutely refused to admit the pain into my consciousness as a reality.

I went to bed, and throughout the night I held steadfastly to God's allness and my own perfection as a spiritual idea. Although the pain continued at intervals during the night, I never once ceased to declare the allness of God's presence and power. Toward early morning I had gained such an awareness of God's goodness and love that the pain no longer impressed me, and it vanished completely. I knew with an absolute assurance that I was healed, and fell into a restful sleep.

When I awakened, it was to a world that seemed entirely new. Everything I looked at was bathed in radiant light. There was a glow of indescribable beauty on everything I saw—on every tree and bush along the way as I drove to church that Sunday morning. The church and the faces of friends as I entered appeared more beautiful than ever before. The glimpse of spiritual reality I had gained stayed with me for days and was, I felt, my great reward for standing steadfastly with God through the night.

I am deeply grateful for the Way-shower, Christ Jesus, for Mrs. Eddy whose life and work were inspired of God, for membership in The Mother Church and a branch church, and for the many opportunities given me to serve. Class instruction and the yearly association meeting I count as among my richest blessings.

(Miss) CLAIRE L. BULL
Bronxville, New York



For having had the joy of attending a Christian Science Sunday School, and for the many demonstrations accomplished by application of the truths learned in my early childhood I shall always be grateful. Some of the healings have been accomplished very quickly through my own understanding and others with the help of family members or Christian Science practitioners. The following healings show the overcoming of lack—lack of home, lack of health, and lack of income.

My husband and I had been praying for an improved standard of employment, and this led him to take a position in another city. The new position necessitated our selling one house and finding another. We had prayed faithfully concerning this entire move. A realtor, to whom we had first given exclusive selling rights, did nothing. He released us from the contract after six weeks in which no one came to see the house to purchase it.

The following weekend a neighbor I didn't know came with flags and explained how I might hold an open house showing. I put the flags on the lawn and all day these words of Hymn No. 82 in the *Christian Science Hymnal* kept coming to me: "God is working His purpose out." At the end of the afternoon, as I started to gather the flags together to return them, a car stopped and a man and his family asked if they might see the house. He explained he had seen this house during the building stages. They walked through saying nothing, until he asked if I had a typewriter and he proceeded to dictate the terms. The price was exactly what we had originally set.

One day out on our driveway I slipped and injured my wrist. The pain was intense. I felt I needed immediate help and called a

practitioner, who agreed to help me through prayer. I was alerted to spiritualize my concept of the strength and power of my relationship with God.

Many truths came swiftly to my thought at this time. Especially I recalled the Bible account of Jacob's wrestling with the angel (see Gen., Chap. 32), when his thigh was "out of joint," and Jacob's demand that the angel bless him before he let him go. I perceived that, as he gained a better sense of his unity with God, he also gained an improved concept of his brother, Esau, and this all contributed to his being blessed.

Also at this time I had been doing much reading regarding St. John's experience on the Isle of Patmos. I could see John would perceive the true idea behind each outward human view. He didn't go anywhere or do anything to change his human situation, but rather found within himself, through divine reflection, the right ideas establishing his unity with God. These unfolded to him the clear perception to overcome the suggestions of evil.

As I acknowledged that God is the source of all good, an outstanding healing came of the injured wrist. Later I had full use of it, and no stiffness. This healing came through scientific prayer alone.

During most of my married life I have not been employed, but as the time was approaching for our daughter to attend a university, it seemed a right development that I assist in paying this expenditure. I did much prayerful work regarding place and soon was employed. Later I was promoted into an engineering department with a substantial increase in salary. I work in an atmosphere of love, harmony, and great joy.

It would be difficult to express gratitude for all of the wonderful healings which I have had. The less impressive healings were stepping-stones to the greater. I'm most grateful to my parents for their faithfulness to Science; for my husband's support and his active interest in Science; and that our daughter is also an active student and a member of a Christian Science college organization at the university she attends.

I'm grateful for Christ Jesus' life of healing presenting the Christ, and for Mrs. Eddy. Christian Science can meet every need or sense

of lack confronting mankind. For class instruction and all the provisions given in the *Manual of The Mother Church* by Mrs. Eddy, I am indeed thankful.

(Mrs.) LEAH LEONA HOUSER
Riverside, California



“Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths” (Prov. 3:5, 6). These verses have been favorites of mine throughout the years. They were among the many Bible verses my brothers and sisters and I were taught as children by a very religious mother, and I have used them often.

Although we were taught God is Love, we were also taught God would punish, that there was a hell where we would go to everlasting punishment if we sinned. This caused me much fear, as no matter what I did I felt I could never get to heaven. Fear, despondency, and depression were with me constantly, and I couldn't seem to find anything to be happy about.

For many years I tried to overcome the fear by reading the Bible, but I only became more fearful and depressed.

After many years I was given a *Sentinel* by a friend. I was greatly impressed with it and felt it was closer to the truth than anything I had ever read. I bought the next week's copy as soon as it was placed on sale. I found there was a Christian Science Reading Room close to where I worked, and I spent many lunch hours there. Later I began reading *The Christian Science Journal*. It became clear to me that this was the truth I had been searching for; and although there was much opposition from my family, I enrolled my two children in a Christian Science Sunday School and often went to church myself.

I had help from a Christian Science practitioner, and although fear and anxiety seemed to persist, I knew that if I continued to study, my understanding would grow. I now had hope. During this time I remarried. My husband was willing to have me study and practice Christian Science, although he was not interested. I joined The Mother Church and a local branch church and served

in every way I could. Later I had Christian Science class instruction, for which I am most grateful.

This was the turning point in my life. I spent most of my spare time studying the Bible, and *Science and Health* and all of Mrs. Eddy's writings. I wanted to know the truth and to overcome all fear and doubt, and gradually things have become more harmonious.

I have had many healings during this time. I believe the first one was of migraine headaches, which a doctor had told me I would always have. Bilious attacks yielded as I continued to study. They disappeared many years ago. A growth on my chin left with treatment by a Christian Science practitioner when I saw the truth of these words of Mrs. Eddy's (*Science and Health*, p. 463): "A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive." Sinus headaches have disappeared also.

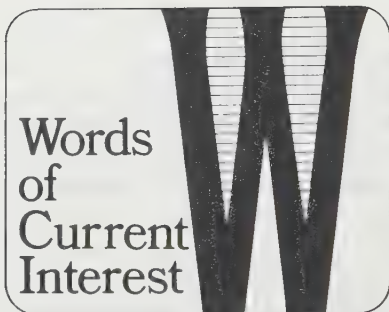
I am able to read the Bible and *Science and Health* with no fear or doubt. I value this as my most cherished healing. The false responsibility for my family has been overcome to a great degree as I continue to know they are not my children but each one is God's perfect idea in Spirit and not in matter. I am grateful for a harmonious home where I have much time to study, and I realize the truth that "all things work together for good to them that love God" (Rom. 8:28).

My great joy is a loving daughter who has had class instruction, and we are able to attend association meetings together.

I am grateful for the inspiring work of a practitioner, who has helped me destroy much wrong thinking. I can never be grateful enough to God for giving us Christ Jesus, the loving Saviour, and for Mrs. Eddy, to whom God revealed the Comforter, divine Science.

My desire is to continue to wake more and more to recognize my true spiritual self and all of God's creation as spiritual and perfect.

(Mrs.) CLARICE D. DAUGHERTY
Coleville, California



Related to the Lesson-Sermon
for October 10, 1976, in the
CHRISTIAN SCIENCE QUARTERLY
Subject: Are Sin, Disease, and Death Real?

Beware of false prophets (Matt. 7:15)

The false prophets are not Pharisees or Sadducees, for these did not claim to prophesy. Instead they are teachers belonging to current eccentric schools of thought.

Even so every good tree bringeth forth good fruit (Matt. 7:17)

In the Greek two different words for *good* are used. The first "good" describing the tree means sound, fit, perfect, and upright. The second "good" describing the fruit includes the added meaning of beautiful, free from defects, fine, morally good. The Revised Standard Version translates, "So every sound tree bears good fruit."

For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light (Eph. 5:8)

The New English Bible renders

this, "For though you were once all darkness, now as Christians you are light. Live like men who are at home in daylight." Francis W. Beare points out that "you are light," means "not merely 'enlightened,' but partaking of the nature of the light which now surrounds them, and so giving light to others."

Proving what is acceptable unto the Lord (Eph. 5:10)

Beare notes: "The Greek verb has two senses: (a) 'test, assay' (of the quality of metals, fine materials . . .); and (b) 'approve.' Here we have an extension of the first sense. The thought is that we are called to exercise intelligent discrimination in the sphere of moral action, not taking for granted the standards that are commonly accepted in the society around us . . ."

Two debtors: the one owed five hundred pence, and the other fifty (Luke 7:41)

"Pence" in the original is the Roman silver coin "denarius," the most frequently mentioned coin in the New Testament. One denarius was a day's pay for a laborer.

Work out your own salvation with fear and trembling (Phil. 2:12)

Ernest F. Scott remarks that "Paul uses the phrase 'fear and trembling' (e.g., I Cor. 2:3; II Cor. 7:15) to indicate a humble frame of mind."

The Lesson-Sermons contain Bible references (King James Version) and correlative passages from "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

Christian Science Lectures



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

ENGLAND

CUMBRIA—Bowness-on-Windermere (First, Windermere): Old England Hotel, 7.30 p.m., Mon., Oct. 25. "Accept Only the True" (Heafer)

DORSET—Poole: Poole Technical College, North Rd., Parkstone, 7.30 p.m., Fri., Oct. 29. "Why Spiritual Healing?" (McClain)

GREATER LONDON—Surbiton (First, Kingston upon Thames): Hollyfield School Hall, Surbiton Hill Rd., 8 p.m., Fri., Oct. 22. "Why Spiritual Healing?" (McClain)

LONDON—London (Seventh): Church, 8 Wright's Ln., Kensington, 7.30 p.m., Tues., Oct. 26. "Where in the World Is God?" (McClain)

SURREY—Claygate and Esher: Claygate Village Hall, Claygate, 8 p.m., Thurs., Oct. 28. "Where in the World Is God?" (McClain)

WEST YORKSHIRE—Wakefield: Jubilee Hall, Margaret St., 7.30 p.m., Tues., Oct. 26. "Accept Only the True" (Heafer)

NORTHERN IRELAND

COUNTY ANTRIM—Belfast: Church, University Ave., 3.30 p.m., Sun., Oct. 24.‡ "Why Spiritual Healing?" (McClain)

AUSTRIA

Vienna: Haus der Begegnung, Mariahilf, 10 Königsegg, 7.30 p.m., Thurs., Oct. 28. In German. "The Spiritual Basis of Health" (Ferris)

NETHERLANDS

The Hague: Nederlands Congresgebouw, Faya Lobbizaal, 10 Churchillplein, 8.45 p.m., Fri., Oct. 29. In English. Dutch translation 7.30 p.m. "The Complete Man and Woman" (Heafer)

SWITZERLAND

Berne: See local publicity for place and hour. Tues., Oct. 26. In German. "The Spiritual Basis of Health" (Ferris)

Langenthal: Theater, Jurastr. and Aarwangenstr., 3 p.m., Sun., Oct. 24. In German. "The Spiritual Basis of Health" (Ferris)

SRI LANKA

Colombo: Dutch Burgher Union Hall, 114 Buller's Rd., Bambalapitiya, 6 p.m., Sat., Nov. 27. "The Science of God's Law" (Curtis)

NEW ZEALAND

Auckland: Town Hall, Concert Chamber, Queen St., 8 p.m., Thurs., Nov. 11. "There's Only One Real Ego" (Correll)

Hastings: Orange Hall, Lyndon Rd., E., 8 p.m., Thurs., Nov. 18. "The Spiritual Viewpoint" (Correll)

UNITED STATES

(Week of October 10 to 16, and some earlier dates)

ARKANSAS—Little Rock (First): Church, Fourth and State Sts., 3 p.m., Sun., Oct. 10.‡ "Your Unlimited Opportunities" (McGrew)

Mountain Home: Church, 315 E. Third St., 3 p.m., Sun., Oct. 10. "You're a Freeman!" (Linnig)

CALIFORNIA—Anderson (First, Redding): Shasta District Fairgrounds, Dining Hall, 1890 Briggs St., off old Hwy. 99, 8 p.m., Fri., Oct. 15. "Individualizing God's Power" (Pickett)

St. Helena: Elementary School, 1325 Adams St., 3 p.m., Sat., Oct. 16.† "God's Power at Hand" (Alton)

San Francisco (Eleventh): Church, 3030 Judah St., 3 p.m., Sun., Oct. 10.† "Protection Where Lions Lurk" (Wood)

San Mateo (First, Burlingame): San Mateo Performing Arts Center, 650 N. Delaware St., 8 p.m., Mon., Oct. 11.† "Protection Where Lions Lurk" (Wood)

Santa Rosa: Veterans Memorial Auditorium, 1351 Maple St., 8 p.m., Thurs., Oct. 14.† "Who Runs Your Life?" (Holmes)

Saratoga: Church, 20548 Lomita Ave., 8 p.m., Fri., Oct. 15.† "Protection Where Lions Lurk" (Wood)

Susanville: See local notice for place. 3 p.m., Sat., Oct. 16.† "Who Runs Your Life?" (Holmes)

Walnut Creek (Society): Grace Presbyterian Church, 2100 Tice Valley Blvd., 11 a.m., Sat., Oct. 16. "Protection Where Lions Lurk" (Wood)

COLORADO—Salida: Church, 125 E. Third St., 3 p.m., Sun., Oct. 10.† "Finding God's Direction" (Holmes)

CONNECTICUT—Norwalk: Church, 455 West Ave., 8:30 p.m., Mon., Oct. 11.† "The Evidence: True or False?" (Tyc)

DISTRICT OF COLUMBIA—Washington (Fourth): Church, 3505 Sixteenth St., N.W., 11 a.m., Sat., Oct. 16.† "The Liberating Protests of Truth" (Kenyon)

FLORIDA—Tampa (First): Church, Grand Central and Hyde Park Aves., 8 p.m., Mon., Oct. 11.† "A New View of Prophecy" (Thorneloe)

IDAHO—Boise (First): See local notice for place. 8 p.m., Fri., Oct. 15. "Divine Love Is the Only Mind" (Crichlow)

Coeur d'Alene: Northshore Convention Ctr., 102 Second St., S., 8 p.m., Thurs., Oct. 14.† "Divine Love Is the Only Mind" (Crichlow)

ILLINOIS—Clinton: United Methodist Church, 308 E. Main St., 8 p.m., Tues., Oct. 5. "The Touch of Spirit" (Clarke)

Glen Ellyn: Church, 600 Main St., 8 p.m., Tues., Oct. 5.† "Become What You Are!" (Rogers)

Granite City: Church, 2560 Delmar Ave., 8 p.m., Sat., Oct. 16.† "A New Beginning" (Jenks)

Peoria (First): Church, 1001 Hamilton Blvd., 3 p.m., Sat., Oct. 16.† "You're a Freeman!" (Linnig)

Skokie: Church, 7800 Niles Ave., 8 p.m., Sat., Oct. 2.† "The Family of Man" (Rogers)

INDIANA—Anderson: Church, 122 W. Eighth St., 8 p.m., Fri., Oct. 15.† "Get Your Life in Balance" (Driver)

Indianapolis (Second): Church, 2740 Kessler Blvd., North Dr., 4 p.m., Sat., Oct. 16.† "The Family of Man" (Rogers)

Richmond: Church, 1417 North A St., 8 p.m., Thurs., Oct. 14.† "Ageless Youth" (Driver)

Wabash: Church, Carroll and Maple Sts., 7 p.m., Sat., Oct. 16. "Ageless Youth" (Driver)

IOWA—Creston: Church, 104 N. Oak St., 8 p.m., Sat., Oct. 2. See local notice for title. (Linnig)

KENTUCKY—Frankfurt: Fountain Place, Capital Plaza Complex, 8:15 p.m., Fri., Oct. 15. "Your Unlimited Opportunities" (McGrew)

Louisville (First): Church, 1305 S. Third St., 8:15 p.m., Thurs., Oct. 14.† "Your Unlimited Opportunities" (McGrew)

LOUISIANA—Baton Rouge (First): See local notice for place. 8 p.m., Tues., Oct. 12. "Your Unlimited Opportunities" (McGrew)

MARYLAND—Baltimore (Second): Church, Windsor Mill and Old Court Rds., 8 p.m., Thurs., Oct. 14.† "Christian Science: Its Healing Practice" (Kenyon)

MASSACHUSETTS—Andover: Church, 278 N. Main St., 8 p.m., Thurs., Oct. 14.† "Are You Looking in the Right Direction?" (Rivas)

MASSACHUSETTS (continued)

Cohasset (First, Hingham): First Parish Meeting House, Cohasset Common, 10.30 a.m., Sat., Oct. 16.‡ "Are You Looking in the Right Direction?" (Rivas)

Fall River: Church, 551 Rock St., 8 p.m., Thurs., Sept. 30. "Safe in God's Care" (Williams)

Norwood: Church, Washington and Walpole Sts., 8 p.m., Fri., Oct. 15.‡ "Are You Looking in the Right Direction?" (Rivas)

Pittsfield: Bldg. K Lecture Hall, Rm. 111, Berkshire Community College, West St., 2 p.m., Sat., Oct. 16.‡ "Life Without Lack" (Mondino)

Springfield: Church, 599 State St., 2.30 p.m., Sat., Oct. 16.‡ "Justice Under God's Care" (Henderson)

MICHIGAN—Flint (First): Church, 901 Harrison St., 11 a.m., Sat., Oct. 2. "Ageless Youth" (Driver)

Glen Arbor: Glen Arbor Town Hall, M-22, 8 p.m., Thurs., Sept. 30. "A New Beginning" (Jenks)

Traverse City: Traverse City High School, Milliken Dr., 8 p.m., Thurs., Oct. 14. "The Touch of Spirit" (Clarke)

MISSOURI—Kansas City (Fourth): Church, 5010 Blue Ridge Blvd., 8 p.m., Tues., Oct. 12.‡ "A New Beginning" (Jenks)

Kansas City (Eighth): Church, 3421 E. Meyer Blvd., 3 p.m., Sun., Oct. 10. "A New Beginning" (Jenks)

St. Joseph: Church, 12th and Felix Sts., 8 p.m., Mon., Oct. 11.‡ "A New Beginning" (Jenks)

St. Louis (Second): Church, 5807 Murdoch Ave., 8 p.m., Fri., Oct. 15.‡ "A New Beginning" (Jenks)

MONTANA—Helena: Colonial Motor Hotel and Convention Center, 2301 Colonial Dr., 8 p.m., Tues., Oct. 12.‡ "Divine Love Is the Only Mind" (Crichlow)

NEBRASKA—Omaha (First): Church, 565 S. 24th St., 7.30 p.m., Thurs., Oct. 14.‡ "Peace Is Individual" (Linnig)

NEW JERSEY—Maplewood: Church, 10 Durand Rd., 3.30 p.m., Sun., Oct. 10.‡ "Use Your Spiritual Power" (Henderson)

Sparta: Church, 144 Woodport Rd., 8 p.m., Tues., Oct. 5.‡ "Christian Science: Its Healing Practice" (Kenyon)

Weehawken: Church, 4 Louisa Pl., 2.30 p.m., Sun., Oct. 10.‡ In English. In Spanish 4 p.m. "Life Without Lack" (Mondino)

NEW YORK—Albany: Quality Inn, Everett Rd. and I-90, 8 p.m., Tues., Oct. 12.‡ "Justice Under God's Care" (Henderson)

Baldwin: Church, Florence St. and Brookside Dr., 8 p.m., Tues., Oct. 12.‡ "Let There Be Light" (Williams)

Great Neck: Church, 46 S. Middle Neck Rd., 8.30 p.m., Mon., Oct. 11.‡ "Life Without Lack" (Mondino)

Huntington: Church, 449 Main St., 8.30 p.m., Mon., Oct. 11.‡ "Safe in God's Care" (Williams)

Newburgh: Holiday Inn, Charter Oak Rm., Rte. 17K, 8 p.m., Thurs., Oct. 14. "Safe in God's Care" (Williams)

New York (First): Church, Central Park West and 96th St., 7.30 p.m., Thurs., Oct. 14.‡ "Life Without Lack" (Mondino)

New York (Second): Church, 10 W. 68th St. and Central Park West, 2.30 p.m., Sun., Oct. 10.‡ "The Evidence: True or False?" (Tyc)

Northport: Church, 55 Laurel Ave., 8.30 p.m., Tues., Oct. 12.‡ "Life Without Lack" (Mondino)

Rochester (Third): See local notice for place. 8 p.m., Mon., Oct. 4. "Life Without Lack" (Mondino)

Setauket: Church, Nicoll Rd., 8.30 p.m., Tues., Oct. 12.‡ "The Evidence: True or False?" (Tyc)

Staten Island (Second): Church, 13 New Dorp Ln., New Dorp, 3.30 p.m., Sun., Oct. 10.‡ "Safe in God's Care" (Williams)

NORTH CAROLINA—Winston-Salem: YWCA, 1201 Glade St., 8 p.m., Fri., Oct. 15. "A New View of Prophecy" (Thorneloe)

NORTH DAKOTA—Fargo: Church, 21 S. Ninth St., 8.15 p.m., Mon., Oct. 11.‡ "Prayer-Power" (Crichlow)

OHIO—Cleveland (Fourth): Church, 10515 Chester Ave., 3.30 p.m., Sun., Oct. 10.‡ "Get Your Life in Balance" (Driver)

OHIO (continued)

Hamilton: Church, 128 N. Second St., 8 p.m., Fri., Oct. 15.‡ "The Family of Man" (Rogers)

Mentor (joint lecture): Lakeland Community College, Fine Arts Music Hall, I-90 and Rte. 306, 3 p.m., Sun., Oct. 10.‡ "From Hell to Heaven" (Rogers)

Springfield: Wittenberg University, Tower Hall Dining Rm., 909 Woodlawn Ave., 8 p.m., Mon., Oct. 11.‡ "Get Your Life in Balance" (Driver)

Upper Arlington: Municipal Bldg., 3600 Tremont Rd., 8 p.m., Tues., Oct. 12. "From Hell to Heaven" (Rogers)

Washington C.H.: Church, 504 E. Temple St., 8 p.m., Sat., Oct. 16. "Your Unlimited Opportunities" (McGrew)

OKLAHOMA—Ponca City: Church, Third and Chestnut Sts., 8 p.m., Tues., Oct. 12. "You're a Freeman!" (Linnig)

OREGON—Ashland: See local notice for place. 8 p.m., Thurs., Oct. 7.‡ "Protection Where Lions Lurk" (Wood)

La Grande: Church, 1812 First St., 8 p.m., Tues., Oct. 12.‡ "What's Your Greatest Need?" (Alton)

Portland (Eleventh): See local notice for place. 8 p.m., Thurs., Oct. 14. "What's Your Greatest Need?" (Alton)

PENNSYLVANIA—Berwyn: Church, Cassatt Ave., 5 p.m., Sun., Oct. 10.‡ "Christian Science: Its Healing Practice" (Kenyon)

Harrisburg: Trans-Lux Theatre, Colonial Park Shopping Ctr., 11 a.m., Sat., Oct. 16. "The Evidence: True or False?" (Tyc)

Swarthmore: Church, 206 Park Ave., 8 p.m., Tues., Oct. 12.‡ "Christian Science: Its Healing Practice" (Kenyon)

SOUTH DAKOTA—Aberdeen: Church, 307 Sixth Ave., S.E., 3 p.m., Sun., Oct. 10.‡ "Divine Love Is the Only Mind" (Crichlow)

TEXAS—Baytown: Rundell Hall, Lee College, 3.30 p.m., Sun., Oct. 10.‡ "What Does It Mean to Be Saved?" (Pike)

Denton: Church, 402 Texas St., 8 p.m., Sat., Oct. 2.‡ "The Answer to Despair" (Holmes)

Houston (Fourth): Church, 4910 Montrose Blvd., 8 p.m., Fri., Oct. 15.‡ "Rise and Shine" (Pike)

McAllen: Sheraton-Fairway Motor Hotel, 2105 S. Tenth St., 8 p.m., Thurs., Oct. 14.‡ "Rise and Shine" (Pike)

Nacogdoches (joint lecture): Holiday Inn, U.S. 59, N., 7 p.m., Mon., Oct. 11. "What Does It Mean to Be Saved?" (Pike)

VERMONT—Middlebury: Middlebury Inn, 17 Pleasant St., 8 p.m., Tues., Oct. 12.‡ "Are You Looking in the Right Direction?" (Rivas)

South Burlington (First, Burlington): High School, Dorset St. and Kennedy Dr., 8 p.m., Thurs., Oct. 14. "Use Your Spiritual Power" (Henderson)

VIRGINIA—Arlington (First): Church, 890 N. McKinley Rd., 8 p.m., Fri., Oct. 15.‡ "Drift or Direction in Life?" (Kenyon)

WASHINGTON—Wenatchee: Church, 400 Douglas and Washington, 3 p.m., Sun., Oct. 10. "How to Love and Be Loved" (Alton)

Yakima: Church, 101 N. Naches Ave., 8 p.m., Mon., Oct. 11.‡ "God's Power at Hand" (Alton)

WISCONSIN—Platteville: Church, 200 N. Court, 3 p.m., Sun., Oct. 10.‡ "The Touch of Spirit" (Clarke)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

MAJOR CHANGES ANNOUNCED FOR THE QUARTERLY—BIBLE LESSONS

Beginning with the April-June 1977 issues the *Christian Science Quarterly*—*Bible Lessons* will appear with revisions in content, format, and price. A new size, similar to the *Christian Science Sentinel*, called the "Study Edition," will replace the current Readers' Edition, and present subscribers to the Readers' size will be transferred to the new edition unless they request otherwise. The Study Edition will have ample space for making notations and will sell for \$1.25 per copy or \$4.50 per year. The regular and translated editions will remain the same size and will sell for 90 cents per copy or \$3.25 per year. All editions will feature more detailed explanatory material, and will include the Lord's Prayer with its spiritual interpretation from *Science and Health* by Mrs. Eddy and information on the Christian Science periodicals.

CHRISTIAN SCIENCE PRACTITIONERS

Public practitioners of Christian Science are available and ready to assist you by prayer, if you need their help. A worldwide list of those who are professionally engaged full time in this healing work can be found in *The Christian Science Journal*. This periodical is obtainable at any Christian Science Reading Room. For a Reading Room in your locality see telephone directory.

THE JOY OF BELONGING TO THE MOTHER CHURCH

The sense of wholeness that comes from an honest commitment to the things you believe in—this is one of the joys of belonging to The Mother Church.

You are warmly invited to apply for membership at any time. Applications are acted on twice each year—in June (applications due by May 1) and in November (applications due by October 1).

You may obtain an application from any Christian Science Reading Room, branch church or society, from a member of The Mother Church, or from a Christian Science practitioner listed in *The Christian Science Journal*. Or you may write directly to GEORGE W. LEDBETTER, Clerk, The First Church of Christ, Scientist, Christian Science Center, Boston, MA, U.S.A. 02115.

THE CHRISTIAN SCIENCE TEXTBOOK

Science and Health with Key to the Scriptures by Mary Baker Eddy is the textbook of Christian Science. It is available in English, in English-Braille, and in Danish, Dutch, French, German, Greek, Indonesian, Italian, Japanese, Norwegian, Polish, Portuguese, Russian, Spanish, and Swedish. It may be obtained from any Christian Science Reading Room, or ordered directly from MISS FRANCES C. CARLSON, Publisher's Agent, One Norway Street, Boston, MA, U.S.A. 02115.

A CONTINUING INVITATION

Members of The Mother Church are invited to write articles and poems for the periodicals. Convincing testimonies of healing are also welcomed from members, as well as from those who have not yet joined The Mother Church.

Specific guidelines may be obtained by writing The Christian Science Publishing Society, Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston, MA, U.S.A. 02115. Manuscripts should be sent to the same address.

All contributions accepted for publication become the sole property of The Christian Science Publishing Society.

SUBMITTING TESTIMONIES

Convincing testimonies of healing in Christian Science are welcomed for publication from members of The Mother Church and from students who are not members. If possible, they should be typed, triple spaced, on one side of the paper only and with wide margins. A testimony should be concise and include only the important points necessary to tell of the healings. Thus more testimonies can be published. Testimonies should be signed by the testifier and verified by three members of The Mother Church who can vouch for the integrity of the testifier or have witnessed the healings. If the testifier is unacquainted with three members, his affidavit may be sufficient, but in this case he should, if possible, obtain verification from one or two members. The testifier should submit the verifications with the testimony. Complete addresses of the testifier and his vouchers should be furnished.

All contributions accepted for publication become the sole property of The Christian Science Publishing Society.

Testimonies should be addressed to The Christian Science Publishing Society, Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston, MA, U.S.A. 02115.

TESTIMONY MEETINGS

Meetings at which testimonies of Christian Science healing are given are held in Christian Science churches on Wednesdays. A cordial invitation to attend these meetings, as well as the Sunday services, is extended to all. Information telling where and when these are held is given in the Directory in *The Christian Science Journal*.

CONTRIBUTIONS

Contributions are most gratefully accepted by The Mother Church Treasurer from members and friends for the following funds:

- General Purpose Fund
- Fund for The Christian Science Monitor
- Charitable Institutions Fund
- Relief Fund
- Fund for Developing Areas

Please make all checks payable to MARG ENGELER, Treasurer, The First Church of Christ, Scientist, Christian Science Center, Boston, MA, U.S.A. 02115.

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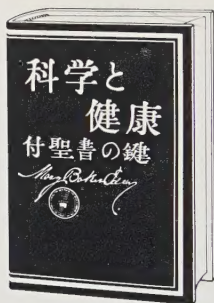
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